

Analysis of Images in "Makhzan Ul-Asrar" by Nizami Ganjavii

Shaxnoza Karimova

Doctoral student of Alisher Navoi Tashkent State Institute of Language and Literature

Annotation. In the article, Sheikh Nizami Ganjavi is a great Azerbaijani poet, a genius artist who started the tradition of Hamsa in Eastern literature. Master poets such as Amir Khusrav Dehlavi, Abdurahman Jami, Mir Alisher Navoi called him a teacher, and they created "Hamsa" following him. "Makhzan ul-asrar" is the first epic of Nizami's "Hamsa". It talks about the human heart, which is considered a treasure of secrets, and its upbringing. The poet respectfully calls the heart "master" and sings the divine wisdom that the heart is the source of truth in very sensitive tones.

Keywords. Makhzanul-asror epic, stories, moral-educational essence, story

Introduction

Nizami Ganjavi (pseudonym; real name Abumhammad Ilyas ibn Yusuf ibn Zakiy Muayyad - Nizami Ganjavi) (1141 - Ganja city, Azerbaijan - 12.3.1209) is an Azerbaijani poet and enlightener. His ancestors were from the city of Qom, Iran, and his mother was the daughter of one of the Kurdish commanders (from the villages around Ganja).

He memorized the Qur'an. They studied jurisprudence, history, geography, philosophy, logic and literature, and reached the level of master in each of them. He was well versed in natural sciences, particularly medicine and astronomy. In addition to modern sciences, he had sufficient knowledge of Greek philosophy and literature, pre-Islamic speech art of Iranian peoples, scientific and literary works of the Caliphate period, history of Jewish and Christian peoples, and the past of Caucasian peoples. He is recognized as an accomplished mathematician.

In the 12th century, in many cities of Khurasan and Movarunnahr, including in Ganja, the movement known as Jawanmard or Akhi was widespread. The members of the movement consisted mainly of artisans and craftsmen, who fought against oppressive rulers and officials and defended the interests of the masses. This category, whose motto is goodness, justice, honesty, mercy, and grace, gave great importance to science and enlightenment. Nizami Ganjavi respected the creeds of this movement and was inclined towards them. Nizami Ganjavi's personality, worldview and social beliefs were developed under the influence of the ideas of this organization, craftsmen and artisans. Nizami Ganjavi dedicated his works to the kings and princes of that time, but he did not want to become a court poet, he refused the offer.

Nizami Ganjavi had a poetry collection consisting of 20,000 stanzas. The poet's lyrical poems were compiled from various poetry collections. But only some fragments of it: 16 qasidas, 192 ghazals, 5 verses, 68 rubai and 17 verses have been preserved.

The main work "Khamasa": 1. "Mahzan ul-asrar" ("Treasure of Secrets", 1173 or 1180) has 20 articles in addition to the introduction and conclusion, and there are 20 stories related to each article.

The work reflects the important socio-political and moral-educational issues of the period in which the poet lived.

Literature Analysis and Methodology

The stories in the epic "Makhzanul-asror" acquire a moral and educational essence. By narrating a small life event in them, the author advises the reader, gives them a lesson, puts forward the leading conclusions of his time on philosophical, socio-political and moral-educational issues. It consists of 43 bytes

"The story of the gray weaver and the old lady" is of special importance in the work. Using folk wisdom, proverbs, and life details in the chapter "Mav'iza" (teaching, advice), the student is taught to be correct in life, to live correctly and honestly, to be satisfied with what God has given. , not to be jealous of the rich, not to look down on others, not to sell tithes and many other examples. Through this theme,

Ganjaviy lays the groundwork for "The Story of the Gray Weaver and the Beaver", points to the main idea of the story, the story he wants to tell.

The content of the story is as follows: In the city of Kufa, a sheikh who possessed divine knowledge went to the market. He walked and sat down in front of a shopkeeper's shop. He saw that Bazzoz's shop was full of genuine goods. Bazzoz's whole life was spent in trade. At that moment, an old woman, hardly breathing, unable to speak, with the spark of life in her eyes, dragged her feet. The old woman took out a piece of gray cloth from her bosom and handed it to the bazzoz, and said: "Take it and tell me its value." Bazzoz took the wool in his hand and told the old woman a lot of lies: "Your wool is low and the threads are coarse. It is not suitable for tanning, it will not work if you wash it. You can't even make a shirt out of this fabric, it's not worth a higher price." After that, the old shopkeeper poured out her pain to the bazzoz: "O Sahib Karam Khojam, may your head be safe, don't be sad at all in this world. I am a poor woman, weak, poor. I spent two weeks knitting this yarn with all my heart. Several of my children are standing in my way. Well, whatever you say, I put it to God.

"Pay as much as you like." Bazzoz took the measuring tape, hit the length of the fabric and gave the old woman a couple of dirhams. The old woman barely dragged her feet and went home. At that moment, a man came to buy gray and said to the shopkeeper: "O master, I need such gray, there is no better one in the world. It should be smooth and straight, and the thread should not have any defects at all." Whatever the shopkeeper showed, the buyer found fault. Then the shopkeeper said: "Don't be in a hurry, now I'll show you something you've never seen before. The fluff is softer than the fiber of the cocoon, and the threads are extremely fine. After seeing the gray, the buyer was stunned and asked for a price.

Bazzoz bought the gray one at a very high price and went on his way. Then the old man, who followed the path of truth, came to him and said: "Brother, if you allow me, I will enter your shop. If you want someone like me, you won't find it anywhere. My work is external and internal knowledge, I am a believer. As much as I have traveled this world, I have not seen a perfect saint like you. The fluff of that gray fabric, you think, is not clear, the thread is light, the fabric is like a rug.

You looked at the gray fabric and knew that it was grayer than the finest fabric. The wool and thread of the boz were equally elegant, soft and evenly woven. He was deeply embarrassed by Pir's words, decided to solve the problem one-sidedly, and abandoned this practice. The message after this story calls every human being to be honest. Ganjavi continues the advice of the pir who entered the path of truth to the vagabond, and advises that the money of a person who wants more like a boss will quickly run out of his hand, balance the profit with the loss in trade and do not spare your help to those who need help and the poor. In particular, the following stanzas are the most noteworthy stanzas of this verse:

Goodbye, hold on for a long time,
Moru malakhdin ayama sakurt.

Discussion And Results

The dervish old man in the story is a symbol of the Sufis who devoted their lives to the path of truth and perfection. The above story condemns fraud and greed. In this story, the fair and sarcastic words of the Righteous Dervish deeply embarrass the bazzo and cause him to give up all his possessions and enter the path of righteousness. The poet uses the dervish language to satirize the sarcastic actions of the bully.

But this criticism is not harsh. Perhaps it was expressed in the language of a wise old dervish who chose the path of perfection in a quiet state, which ensured that the story was artistically mature, ideologically impressive, and in accordance with the requirements of mystical ethics. It is clear from the terms and metaphors that the story was written under the influence of Sufism.

The poet praises generosity in the story "Hotami Toyi" in the epic. It is also important that in the verses of the subject, he calls a person to always be uncompromising with the ego, which is the most dangerous enemy for him to achieve perfection:

Half a foot more, if you can find it,
Give me half, yes, I'm a stranger.

In other words, in this verse it is said that if you earn something by being generous, then you will overcome your ego and reach perfection by giving half of it to a stranger.

We can find such thoughts in Alisher Navoiy's work "Mahbub ul-Qulub". "The Story of Hotam Toy" is a reflection of the above story, it glorifies generosity and shows that it is possible to leave a good name through generosity. According to the story, a caravan coming from an Arab country stopped at Hotam Toy's house, thinking that they would not suffer from food on the way. Among the caravan there was a foolish man. He said: "O Hotam, your name has become famous in the world, and we are your guests today." Before he had finished speaking, one of the fat camels of the caravan fell ill. People still scolded the tentacle, saying that you are a guest, it would be better if you hold your tongue.

So, Hotam slaughtered a camel and entertained the caravan. Early in the morning, the caravan set off again. At that moment, people were seen coming from a distance on horseback, they were also bringing a camel. This camel was the same as yesterday. The caravan saw this situation and asked the horsemen.

The horsemen answered: "Hotam came to us in a dream at night with tears in his eyes." He told us that guests had arrived today, I had borrowed a camel from them and treated them as a guest, and told about the signs of the camel. Hotam hurried us, telling us to hurry, the caravan will leave in the morning, bring the one exactly like their camel and deliver it to the caravan. He said that they should not be burdened by the camel they slaughtered and ate yesterday, and that it should be honest with me." Although the story is short, one detail - Hotam Toy's generosity - made a great deal of sense by telling the story. In the first parable given after the story, generosity and cabbage enriches a person, not dirhams, the enemy of a person is the ego, a person is humiliated by a throat problem, and a person who eats too much vomits a number of moral and educational issues. In particular, the following stanza can be found in the subject:

Conclusion

Nizami Ganjavi made good use of the riches of the national language and folk oral creativity in writing the work "Makhzan ul-asrar". That is, examples from folk proverbs, proverbs and wise sayings served as the basis of the work. Ideologically, the work belongs to the ranks of mystical, moral and didactic works. The main motive in the narratives of the work is love, that is, love for God. One of the important aspects of Nizami Ganjavi's stories is that the system of images is built on the basis of contrast. There is an art of tazad in every story. In the above stories, characters such as the old woman with the old man, Hotam Toy with the reckless man, Mahmud Ghaznavi with the pir are an example of contrast. Nizami Khorazmi made a significant contribution to the development of poetic narrative in Uzbek literature by creating the work "Makhzan ul-asrar".

In the stories in "Makhzan ul-asrar" he put forward philosophical, socio-political and moral educational issues. His stories serve to educate a perfect person.

With this work, Nizami Ganjavi started a new era of philosophical and didactic epics with a long history. Nizami Ganjavi is a great scholar of his time with the opinions and ideas expressed artistically in "Makhzanul-asrar", a poet who fought for the development of the Uzbek language, deeply studied Arabic, Farsi-Tajik languages, mature appears as an enlightened person. It should be noted that it is a necessary work not only for its time, but also for the problems of the present time.

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